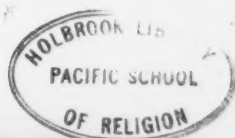


Christian Advocate



DECEMBER 24, 1959

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GLORY TO GOD
IN THE HIGHEST....



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The Three Faces of God

The doctrine of the Trinity is the subject of the symposium in the Winter issue of *Religion in Life*, a Christian quarterly of thought and opinion.

The first discussion is "The Ontological Trinity: Father and Son" by Cyril C. Richardson, followed by "Mystery and Truth: A Preface to Trinitarian Theology" by Claude Welch. Other articles in the symposium are by Herbert H. Farmer, Nolan B. Harmon, Jacob W. Heikkinen, and Guy H. Ranson.

This issue of *Religion in Life* also includes: "Christian Reappraisal of Realism in Foreign Policy" by Harvey Seifert, "The Kerygmatic Theology and the Question of The Historical Jesus" by William R. Farmer and Norman Perrin, and "The Immortality of Man" by Gerald Kennedy.

Tom F. Driver and Lawrence E. Toombs discuss two phases of religion and the arts and L. Harold DeWolf reviews Langdon Gilkey's book, *Maker of Heaven and Earth*. Additional book reviews and notices are a regular feature of *Religion in Life*.

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These NEWS Times

Some of the signs of the times since our last issue are reported here. For more news and trends, continue to page 21.

"Keeping Christ in Christmas," a movement that throws some kind of scare into the forces that would commercialize and secularize a sacred holiday, has spread to Europe—along with the marketplace mind it seeks to combat. Commercial firms and municipal officials in West Germany are joining with Protestant and Roman Catholic leaders. Storekeepers are being urged to respect the religious character of Christmas, and not degrade it into an orgy of gift-exchanging. Restraint and tact in Christmas sales advertising are being pushed, along with sobriety in Christmas celebrating. But, keeping the selling motive within bounds, in Germany or America, takes a good deal of doing. . . .

More seminary-trained ministers are coming into our Annual Conferences. (It was 82 per cent of those ordained in 1958-59, in contrast with 69 per cent the year previous.) This does not mean, however, that everybody is thoroughly satisfied with seminary training. A two-meeting discussion in the Chicago Methodist Ministers' Association brought criticism from graduates (Garrett, Harvard, and Chicago) and from seminary presidents (Garrett and Bethany). Seminary teachers, trying to train ministers-to-be with all kinds of backgrounds, and trying to do it while competing with churches served while the students are at seminary, are most critical of all. . . .

President Eisenhower's Vatican visit is winning much pro-and-con discussion. Italian Evangelicals viewed it with "apprehension," declaring that such visits "create confusion between spiritual and temporal powers contrary to Evangelical conscience." The Federal Council of Italian Evangelical Churches further averred that countries with Protestant majorities misunderstand, believing that such conversations show "abdication and decadence of Protestant principles the world over." True, but there is no reason why Protestant majorities should jump to such conclusions. Pope John is a political as well as ecclesiastical figure, and no

amount of Roman Catholic protest can change the facts. . . .

The population explosion of the next decade is being cited as reason enough for the new interest in birth control around the world. Roman Catholic bishops, meeting in Washington recently, cried out against the world-wide propaganda campaign in favor of artificial birth control, especially in the underdeveloped countries. Many Protestants agreed that fear of too many people (which the world could easily care for, if the nations wanted to) is the poorest possible reason for limiting families. There are far better reasons in the integrity of the family, with love for all its members at the center and love for God as its central theme. Planned parenthood (which is far more than mere birth control) is the interest of a growing number of churches. . . .

The youth caravans, pioneered by Bishop Paul B. Kern, have served their day and are giving way to work camps and travel seminars. Selected churches were visited for one week each during the summers by teams consisting usually of four students and an adult counselor. Through evangelism, discussion, social activities, the caravaners strengthened the youth ministry of the churches, often revamping and rebuilding the entire program. A total of 4,519 young people have served—84 college students and 20 adult counselors last summer. But youth interest is shifting to service abroad. . . .

Frank C. Laubach, well-known "apostle to the silent billion" (the world's illiterates), plead with our retired Christian businessmen and professional people to serve as "technical missionaries" in Asia and Africa. He says: "I believe there are a million healthy, old retired people who could and would go forth to help, and who would find thrilling new life in serving the world." . . .

No trend among Methodists is the action of Rev. George Hedley, chaplain of Mills College, Oakland, California, in asking Protestant Episcopal ordination while remaining a Methodist. Questions have been raised on both sides—Methodists wondering why anyone wants ordination (in "Apostolic Succession") to satisfy a group of particularists, and Episcopalians wondering how anyone could accept the body of Anglican doctrine, discipline, and worship (which the deacon's ordination requires) and remain a Methodist. . . .

the cover

Joyously, Wesley Theological Seminary choir members sing to the glory of God in the highest, under the Christian History Window of their chapel. CHRISTIAN ADVOCATE photo.

COMMENT

Christmas: Distressingly Theological

A LITTLE group of us—Protestants, Catholics and Jews—were talking about the fitness of a Christmas manger in Chicago's city hall. There were hasty words, some carefully weighed words, and a few hurt words, and finally one debater said, with firmness and futility, "You know, Christmas is so distressingly theological."

Accurate, and yet how often neglected! Beneath the tinsel decorations, the pious pageantry, the giving and receiving of gifts, the gay greetings of friends, the blessed family fun, is the unmistakable and inescapable theological fact of Christmas. Ebenezer Scrooge could not miss it, nor can the writer of "White Christmas" or the manager of Macy's. Christmas makes theologians even of the children about whom so much of the blessed Christmastime festival centers.

This theology—that God so loves the world that he sent his Son, as a little child, to live in it, to win and save it—gives the preacher and pastor his best chance of the year to tell the Good News. Make your own list of your advantages, but do not forget these:

The theology of Christmas tells much about the world. It is a world that, with telescope and microscope (spectroscope and stethoscope, too), is looking for wonders. It wants to be surprised, to be startled, with breath-taking news.

Such a deep-down longing is more than a craving for escape from tedious commonplaces. It is an ability to marvel, which is close to an ability to worship. Every minister knows that, despite all the secular distractions, a congregation gets closer to real worship at Christmas than at any other time, because people become more nearly their real selves. They are not cynical; they are creative, and teachable, like children.

At Christmas we drop our pretending and let the theology of Christmas reveal us to ourselves and to our neighbors. The promise of the heavenly choir is for us, because we are people of goodwill. We are also people of illwill, even we ministers. And the Christmastime task of the Christian leader is to show us how to tip the scales forever afterward in favor of goodwill.

Gone are the hatreds and suspicions. Banished are the old insecurities arising out of long-standing grudges and rivalries. Accepting the simple, homespun theology of Christmas, we no longer hate ourselves because we are small and contemptible. We believe the best of our neighbors. We put the best, rather than the worst, construction on everything. And the going-on-to-perfection theology of Christmas will see us through the disappointments and disillusionments of the days, months, and years to follow.

We yearn for God's goodwill (sometimes we call it "grace"), though we do not much deserve it, even in the heart-warming glow of Christmas. As churches and communities, as well as individuals, we want to draw closer to him. As nations, we put our trust in him; and he heals and forgives, though he cannot forget.

He comes down at Christmas just as he comes every other day. The theology of this "far-off divine event," in

Milton's phrase, teaches us much about God who so loves—not hates—the world that he sent his own Son. And he comes to every child in this raceless, classless, nationless mass we call humankind. Like the father who has a gift for everyone under the Christmas tree, he has something indescribably valuable for each one. There are no exceptions, even those who have missed the Christmas fact and want no part of the Christmas theology. And that matchless gift is the gift of his Son.

Bishop F. Gerald Ensley has put it well: "The original meaning of Christmas is that God came to earth in the human form of Jesus Christ. Everything in our faith hangs on that—our belief in the friendliness of the Ultimate, our forms of worship and Christian fellowship, and our hope of eternal life."

There is no denying the fact that Christmas and Easter are bound together. From Bethlehem's field we see Calvary's hill and the expectation, torment, and triumph in every life. People are like that. More important, God is like that, because he is love.

So, the refinements of what we usually call systematic theology, important as they are, become like the gold, frankincense and myrrh. They are the gifts of the Wise Men. They are not to be compared with the gifts of song, the gifts of awe-struck working people, the gift of mother love, the gift of adoration prostrate before an ineffable mystery, immortalized in the birth accounts.

Whether one's theology is liberal or conservative, Pauline or Augustinian or Thomistic, pre-Reformation or post-Reformation does not greatly matter. Whether one is at home in a high church, or a low church, or a middle church, a liturgical church or a free church may matter even less. But it does matter that we search on Christmas Day and every day for God and find him in the manger at Bethlehem.

Yes, Christmas is blessedly theological!

THE EDITORS

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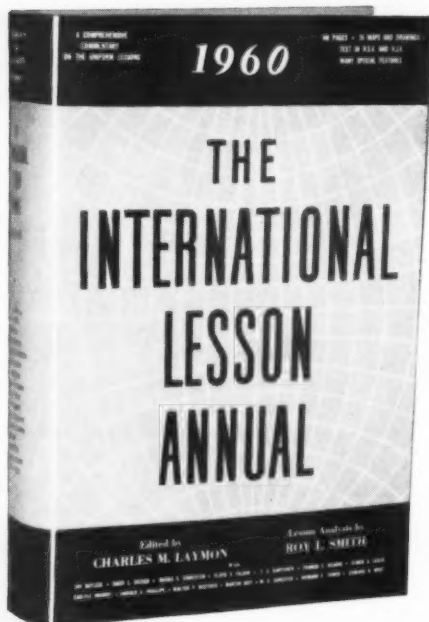
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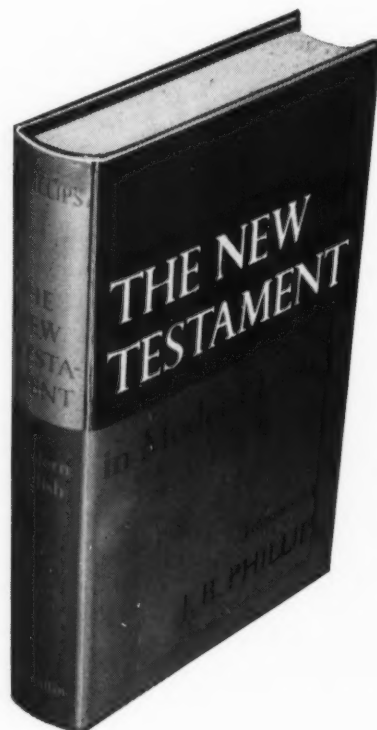
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The Gospel Knows No Iron Curtain

*This is what happens when the Christian community tries to make
a strong social witness against its cultural and social setting.*

By THOMAS C. ODEN

Instructor in theology and ethics, Perkins School of Theology

THE PHRASE, "the Gospel knows no iron curtain," is taken from a little-known declaration by courageous East German churchmen and theologians. In 1956 they asserted that the Gospel cannot be identified with any view of life, whether Western or Eastern. In this statement to the laymen and local churches of East Germany, they declared their confidence that the power of the Gospel is greater than man's political divisions.

We Americans have set ourselves apart from the Christians in East Germany. We have not informed ourselves about their conflict. We have allowed our hearts to be filled with hatred and distrust, and consequently we have despised or even ignored their remarkable witness made with patient good will.

The popular picture of the churches under Communist regimes always takes one of two forms—both extreme and both incorrect. On the one hand, there is the view of churches under severe persecution, practically annihilated, forced underground. On the other hand, there is the impression of churches as puppets of the regime, traitorous to the Christian faith and to Western democracies, and conforming to the party line of *Pravda* and *Tass*.

Our minds have assumed that the situation must be either black or white. We can hardly imagine that Christians can live as Christians under a Communist regime, that Christian parents can send their Christian children to Communist schools and yet remain Christian, and that the Christian church can exist as a law-abiding society in a new political order.

Yet this is precisely what is taking place, and herein lies the realism of the conflict. For the Christian community is very much alive under the Communist regime in East Germany. The churches are engaged in a day-by-day dialogue with the social order. In fact, the Christian community in East Germany is as much alive and engaged in authentic witnessing as is the Christian community in America.

In America, however, it is hard to distinguish Christianity from its social and cultural setting. It blends into the scenery. Many people assume that we

live in a "Christian society." Obviously, the Christian church has no strong witness against society.

In East Germany the situation is exactly the opposite. Christians there live under a political regime which makes a point of distinguishing itself from all religion, and which is grounded philosophically on atheism and materialism. The Church lives in a hostile social order. The result is that the weak Christians are weeded out, and the strong Christians are tremendously strengthened by adversity.

We may observe in these events the basic pattern of the Marxist challenge and the Christian response. This is a classic illustration of the conflict of the Christian faith with an idolatrous social order. These Christians are not in search of a synthesis of Communism and Christianity. Virtually every responsible leader of the East German church has rejected this idea. But they must coexist with the Marxist regime.

THE REGIME actively seeks to institutionalize the Communist program in all realms of life. In response, the Church has been compelled to under-

go a radical reappraisal of its way of life. The Communist challenge cannot be met "by moral indignation, political action, and tenacious defense of questionable Christian positions," says Dr. Guenter Jacob, a leading spokesman of the East German church. "Such a challenge forces the Christian community to go the way of spiritual renewal, beginning with the foundations of the Christian faith. . . . The threadbare decoration of a once fashionable traditional Christianity that accompanied a bourgeois education breaks down under such a challenge."

East Germany has a strong Protestant heritage. Martin Luther lived most of his life in what is now East Germany, and the Protestant Reformation had its genesis there.

In Erfurt, where Luther first went to school, a Protestant student chaplain, Martin Giersch, was recently arrested and sentenced to 14 months' imprisonment. He was accused of using his ministry to "influence young people against the state, urging students not to participate in elections, and inciting to boycott." So, in 1959, a struggle is taking place that is very much akin to the



New since the Communists took over in East Berlin is Methodism's Osten Church, typical of many Christian centers in places where Communists are in firm control.

struggle of the young Luther in East Germany in the 1520s. But more than four centuries of Protestant teaching have developed a steadfast bulwark against Communist ideology.

Relations between Church and State have been strained in East Germany since 1945. The East German Republic is not, and has never been, neutral toward the Christian faith. The Communist goal has been to establish, step by step, a Marxist social order embracing the whole of life. The result is that, during the last 14 years the Church has been placed on the defensive on every front of the social order.

In this situation East German Christians have made several discoveries. That kind of Christianity which the Germans call *Kulturprotestantismus*, where the Protestant witness cannot be distinguished from its cultural setting, and is finally dependent upon a bourgeois world-view, cannot survive under Communism. Middle-class morality does not constitute the Christian faith. There must be commitment to the Gospel.

The professional classes have been hard pressed. There is a desperate shortage of physicians in East Germany, since so many have fled to West Berlin and elsewhere. During the last eight months of 1958, there were 2,171 teachers and 22 college professors who fled to West Germany. Churchmen who serve as school teachers, government officials, and technicians have been under particularly heavy attack. The party, the press, and the educational administrators are constantly and increasingly putting pressure on teachers emphasizing that education must be directed toward scientific atheism, and that there can be no compromise between Marxism and religion.

All children, without exception, must attend state schools in which instruction is explicitly based on Communist ideology. They are taught history, literature, natural sciences, and social sciences from a Marxist perspective. When students are examined at the end of the year, they must report on their activities in Communist youth organizations. If they do not pass these examinations, they cannot go further with their education. All Christian young people face deep inner conflicts at school.

THE POINT AT which this conflict comes to its most pressing climax is in the Communist-sponsored *Jugendweihe*, which is the ritual of commitment to Communist ideology following years of state-sponsored training. As the time for this ceremony approaches, the young Christian must decide who he is. He may refuse to participate, be confirmed in the Church and take Holy Communion, but only at the cost of losing the possibility of further education. And if he does participate, the Church refuses to allow him to take Communion for an

entire year. As a teen-ager, the young person in East Germany must decide on his philosophy of life. If he decides to be a Christian, there is no turning back.

Churches in Saxony, Thuringia, and Anhalt have agreed to exercise "merciful spiritual care" for those young people who are preparing for the youth dedication, and to allow those who partake of the service to be given a chance to take Communion after one year of probation, contingent upon whether they participate regularly in the life of the Church.

The Saxony churches have ruled that the Lord's Supper may be withheld from any young person who takes part in the dedication service, according to the judgment of the pastor concerning whether or not it becomes clear that by participating in the youth dedication a child wishes to deny the Christian faith.

The leader of the Saxony Synod, Bishop Johannes Janicke, has emphasized in public statements that the atheistic character of the socialist dedication service is being stressed more and more, and thus it is incompatible with Christian confirmation, but that some way must be found to avoid keeping out of church those young people who attend the dedication, since they cannot avoid attending the program if they hope to have a professional career.

Bishop Otto Dibelius, the fiery leader of the German Evangelical Church, approved this action. He rejected the idea that, by this action, the Protestant Church had changed its mind about the dedication, but he emphasized that the Church is not going to write off those who attend the youth dedication because of their desire for higher education.

"The Church will therefore still admit to confirmation those young people who have attended the youth dedication only half-heartedly," Bishop Dibelius writes, "but a time lapse must be allowed, and the Church must be certain that these boys and girls really wish to be confirmed in the Christian faith and to reject atheism."

Numerous other conflicts have taken place between pastors and the state.

Pastor Willy Kohn, of Nossen, was sentenced to three and one-half years for disparaging the German Democratic Republic and general agitation along the same lines as Bishop Dibelius. He was arrested because he refused to bury a woman in the church cemetery because she was a member of a Communist collective farm. And Pastor Otto Marcker was arrested in Schwerin and sentenced to two and a half years hard labor for refusing Christian burial to a girl who had taken part in the youth dedication.

When two pastors, Han Gerber and Erich Rommel, fled to West Berlin from their East German parishes, they were put under discipline by the Church. The disciplinary board of the Berlin-Brandenburg area ruled that they should be ready

to accept personal suffering on behalf of their ordination.

Many Christians who have openly spoken their minds have been arrested or threatened. Church mission stations on the border of East and West Germany have been smashed by troops, and charged with espionage. Instruction in the schools has been more and more based on atheistic materialism, and parents of Christian children have no way of protecting their children from this training. The Church has felt itself under the increasing contradiction between the Gospel and what is expected of them as East German citizens.

Local Communist governments in East Germany have arranged "secular baptisms" to accompany registrations of births. Also in some areas they have devised Communist burial services to take the place of Christian burial. Such services emphasize the memory of the work the deceased person has done.

It should be pointed out, however, that the East German church regards itself as a law-abiding community and not a revolutionary organization. Church leaders have warned Western Christians against developing a crusade-mentality. Much harm has been done, according to East German churchmen, by Western Christians declaring that the Church in East Germany is the center of political resistance behind the Iron Curtain. East German Christians are put in an embarrassing situation when Westerners claim the Church as an ally of capitalism.

THE Church has been caught in the ideological conflict between East and West, but church leaders deplore the idea that the Gospel is in some way dependent upon or associated with some political order. East German Christians feel called by God to be law-abiding citizens, even in a Communist regime. But in case of a direct conflict between Church and State, they affirm the New Testament demand that "We must obey God rather than men."

"The Gospel knows no Iron Curtain," the East German Christians insist. "The Gospel is the joyful message of the Lord and Savior, to whom the world accorded no place but the manger and the cross."

In their theological declaration of 1956, they affirmed that the Gospel cannot be identified with either the capitalist or the Communist economic systems or political policies. They affirmed that the Gospel liberates them to say "no" in faith to every totalitarian claim made by human powers, and to suffer rather than to obey laws and ordinances which are contrary to God's will. The East German Christians are calling "people on both sides of all barriers to live together under the mercy of God."

"God's Word is not bound," they are saying. "The Christian Gospel knows no Iron Curtain."

A thoughtful look at a
philosophy of freedom.

Understanding Existentialism

By BILLY G. KIRK



Billy G. Kirk is pastor, Scales Mound and Council Hill (Ill.) Methodist Churches.

IN RECENT YEARS we have welcomed a new philosophical and theological word—"existentialism." It is hard to say and even harder to define. Actually, it is not new, for the existential idea is as old as civilization. Existentialist thinking began when man first concerned himself with the deeper meaning of his existence.

In the view of many people existentialism has been discredited because it has become associated with some writers who boastfully flaunt their immorality. They are on the lunatic fringe of an idea that has real validity.

Why has existentialism come to the forefront in the 20th century? Because life has lost its meaning for many people.

In this age of revolution and change foundations are being shaken, and men have lost their sense of security. Seeing the old roots of society rotting away, man is thrown into a "state of anxiety" with nothing to which he can cling. The philosophy of existentialism has the courage to face this changing order.

Existentialism is hard to define because of the total absence of any system of thought. With his emphasis upon freedom, the existentialist refuses to be bound to any particular formula. He especially rebels against putting truth into neatly defined compartments. Søren Kierkegaard, commonly regarded as the father of present-day existentialism, declared that he had no system.

So, existentialism includes a wide spectrum of views. There is a world of

difference between the atheistic philosophy of Sartre or Camus and the agnostic philosophy of Heidegger, or between their atheism and the religious existentialism of Kierkegaard, Marcel, Berdyaev, Buber, and Tillich. Yet all of these thinkers are called existentialist.

One professor of theology has commented, "If one thinks he can define existentialism then he does not understand it." But we may set down these certain principles, though necessarily broad and general:

Existentialist philosophy makes man the point of departure. While all philosophy before Descartes started with a metaphysical system and sought to find man's place in it, the existentialists reject such a view. The place to start, they insist, is with man, for all that can be truly known by man is what man himself experiences. All that can be known is that man exists and that he subjectively participates in this existence from day to day. Therefore, any study of the philosophy of existentialism is basically a study of its philosophy of man.

One aspect of man which especially concerns the existentialists is the fact of man's estrangement and alienation in his world. Tillich speaks of man's estrangement from God, while Sartre is primarily concerned with man's isolation from his fellow man. So man is lonely, frustrated, and confused. While the Christian existentialist sees a deliverance from this aloneness when man is grasped by a divine Power, the non-religious existentialist has nothing better to offer than a call to be courageous about accepting this fact of alienation.

BUT THE DEEP, underlying issue with which all existentialists wrestle is the problem of man's freedom. This is a basic problem. If man does not have it he is constantly struggling to achieve it; on the other hand, the man who achieves it finds it to be a fearful responsibility.

Such was the opinion of Kierkegaard. He was followed in this view by Dostoevsky whose "Grand Inquisitor" remains a classic discussion of the problem of freedom versus slavery. Sartre promulgates the same philosophy in his succinct

observation that man is condemned to be free.

This preoccupation with man's freedom puts the existentialist in opposition to all totalitarian dictatorships. He demands his own freedom and that he be subject to no ultimate authority beyond himself.

The existentialist sees that any authoritarian system is the enemy of modern man. Therefore, Jaspers' protest against the absorption of man by the machinery of the state—even if it be a welfare state. And Marcel, too, has pointed out the dangers inherent in the increased socialization of life and the extension of the power of the state.

Man, they say, has traded his individual self for a registration card. He has become lost in the masses of the great political state. It is the mission of the existentialists, if they can be said to have a mission, to restore the freedom of man which has been wrested from him by the regimentation of the state.

But the nations which practice democracy are not free from this trend toward collectivization. Kierkegaard was a severe critic of democracy in spite of the fact that he was opposed to totalitarianism. He could see the tendency of people to subject themselves to the opinion of the majority, to refuse to be different because of the fear of ridicule. In short, he could see that the tyranny of the crowd could be just as enslaving as the command of the dictator.

Kierkegaard distrusted the idea that the majority is more likely to be right. In fact, he says the exact opposite is far nearer the truth. In his *Journal* (page 179) he declares:

"There is a view of life which says that where the masses are, there too, is truth, that there is an urge in truth itself to have the masses on its side. There is another view of life which says that wherever the masses are is untruth, so that although every individual, each for himself silently possessed the truth, if they all came together . . . then untruth would immediately be present."

Thus we see that neither dictatorship nor democracy is to be trusted. The only authority for the existentialist is the authority inherent within himself. Any

system, whether it be democracy or totalitarianism, is to be rejected if the person is to be truly free.

THEN, too, the existentialist stands opposed to the dehumanization of men by modern technology. He sees that man is in danger of losing his freedom as a result of the progressive mechanization of life. Modern man is in danger of succumbing to the slavery of security, peace of mind, or the luxury of a thousand gadgets which dominate his life. In the midst of this he finds himself involved in a rather meaningless sort of existence.

Consider the picture of a contemporary man: He gets up in the morning, has the same breakfast each day, catches the same bus filled with the same people (whom he sees but does not know), and goes to his job. On arriving at work he punches a timeclock, goes to the assembly line and, for eight hours, he puts two pieces of metal together to make he knows not what for he knows not whom. At the sound a whistle he punches the

card again, boards the same bus to face the same faces, and goes home. He eats dinner and sits down to watch television. The next day he rises with the alarm clock to repeat this same pattern of existence.

It is this meaninglessness that the existentialist cries out against. Man is no more than a cog in a machine, bored, frustrated, anxious, and dead. The existentialist calls out for man to do something—anything to rebel against this complete dehumanization of the self that he is caught in.

THE FINAL kind of freedom to be considered is moral freedom. It is this idea that has done more to discredit existentialism in Christian circles than any other view. But even at this point the existentialist may have something to offer.

Since he recognizes no authority beyond himself, he is free to do exactly as he pleases. He is not bound to an observance of the Ten Commandments or the Sermon on the Mount. His demand

for ultimate freedom makes him in actual theory a complete anarchist. The personality and individuality of the existentialist is his first concern, and he must preserve this freedom even if it means violating the sacred codes of society.

On the other hand, a man is free to submit himself voluntarily to external authority. A man must submit himself to the principles of Christian morality because he recognizes their essential value. Or, he may commit himself to God first and the Christian ethic afterwards.

This is the road of the Christian existentialist. It is in submission to God, says the Christian, that one finds his true freedom. It is in this Christian freedom that one finds a release from the anxiety and fear that beset the lives of most people in modern society.

But the atheistic existentialist has nothing on which to establish an ethic. Morality, he says, presupposes a standard or norm by which conduct is measured. And there can be no objective standard, for every man, in this perspective is a law unto himself.

This does not mean, however, that the existentialist is necessarily irresponsible. The truth is that he is most responsible, for he himself inaugurates his own law. He is not allowed to escape into "my environment made me do it" excuses or, "my glands made me do it." The existentialist is ultimately responsible because he chooses his course of conduct.

EXISTENTIALISM, like all philosophies, has its points of weakness. The most serious, perhaps, is the lack of an objective moral standard. It is quite obvious that modern man cannot be left alone to create his own standards without regard for the rights and well being of his fellow man. And it is precisely at this point that existentialism is open for its most common criticism.

Another serious criticism is that existentialism is merely a philosophy of criticism and revolt. It sees the plight of modern man, but it has no suggestion for leading him out of his plight. Modern existentialism is like a physician who diagnoses the illness but gives no prescription for its cure.

But it must be remembered that existentialism is still in its infancy as far as philosophies are concerned. It may still rise to make a positive contribution and lead man out of his modern predicament.

At any rate existentialism cannot be dismissed with a sneer. It is a serious philosophy, and it is as real as life itself. It is not a passing fad; it is here to stay. It has caused modern man to take a long and hard look at himself and his society—a look that was long overdue. It is desperately needed to combat the destruction of the individual by modern society.

Worth Quoting

STARS SPEAK of other worlds, their radiance comes from afar. They testify to a realm beyond our earth. Christmas, too, has just such a message for each of us. Above our busy lives, high over our many activities, and above our doubts and fears, there is a Spirit which presides and counsels, plans, and guides. Above us all is God in whom we move and have our being.

—CHARLES L. ALLEN and CHARLES L. WALLIS, *Candle, Star and Christmas Tree* (Fleming H. Revell Co.)

THE WORLD is not in need of a new religion, nor is the world in need of a new philosophy: What the world needs is healing and regeneration.

—JOEL S. GOLDSMITH, *The Art of Spiritual Healing* (Harper & Bros.)

CONTEMPLATION is not the act of a monk or a special professional, or a part of the clerical activity of the ministry. Contemplation is a normal activity of ordinary human beings, but we have gotten so far off the track of being human that we have forgotten it is in the deep resources of our own souls that we are able to balance the

excessive activities of a world which, one might say, has gone crazy in an extroverted way.

—SAMUEL H. MILLER, *Pulpit Digest*, Sept., 1959.

LET US BE perfectly honest about this; there is no future for a free, human society if the push-pull rhythm of production for artificially stimulated needs is its highest authority. Human life-awareness begins with the elemental question of "why?" and "what for?" The very asking of this question is the breath of human dignity.

—HANS HOFMANN, associate professor of theology at Harvard Divinity School, Cambridge, Massachusetts. *Religion in Life* (Autumn, 1959).

LOVE IS NOT a levelling; love meets everyone as the person he is and takes him seriously in his particular being. To confront the representatives of political power with the intention of giving them their due, is an outworking of love.

—EMIL BRUNNER, *The Letter to the Romans*. (Westminster Press.)

THE LAYMEN are the greatest single frozen asset of the kingdom of God.

—RICHARD C. RAINES, Indianapolis Area.

BUT THE GREAT tragedy of our time is that those who should have something to say, don't know how to say it. And those who have nothing to say, say it well.

—United Church Observer (Oct. 15, 1959) Toronto, Ont.

By CHARLES FERRELL

Conversation with Francis Asbury



As it might occur at the 175th anniversary of the Christmas Conference to be observed at the site of Lovely Lane Methodist Church in Baltimore, Md., beginning December 29, 1959. Asbury's words, in italics, are taken from his Journal. The other comments attributed to Asbury are included for the sake of continuity.

Young Preacher: Pardon me, Bishop Asbury, if I may, I'd like to talk with you for a few moments about serving God as a preacher. I have been arguing with my fellow ministers that it is much more difficult for a preacher today than in your day. Our world is more complex; life seems more ambiguous; confused people are putting more and more demands on ministers for help in finding meaning and direction in life.

Bishop Asbury: Are you worried about the difficulties a preacher faces? I look at it this way, *when others suffer so much for their temporal interests, surely I may suffer a little for the glory of God, and the good of souls. . . . The more troubles I meet with, the more convinced I am that I am doing the will of God.* (Sept. 15, 1771.)

Preacher: It's not difficulties so much, in terms of suffering, that haunt me; it is the incessant demands made on a minister. He is given enough work for a dozen men to do. Frankly, I find it hard to get time for reading the Bible.

Asbury: Not boasting, may I tell you about myself? *This morning, I ended the reading of my Bible through, in about four months. It is hard work for me to find time for this; but all I read and write, I owe to early rising. If I were not to rise always by five, and sometimes four o'clock, I should have no time to eat my breakfast, pray in the family, and get ready for my journey*

—as I must travel every day. (Aug. 26, 1779.)

Preacher: How do you schedule your time?

Asbury: When I am not traveling, I try to spend two hours in prayer and meditation; two hours in reading, and one in recreating and conversation; and in the evening, to take [to] my room at eight, pray and meditate an hour, and go to bed at nine o'clock. . . . (Nov. 17, 1779.)

Preacher: And when you travel?

Asbury: *My present mode of conduct is as follows—to read about a hundred pages a day; usually to pray in public five times a day; to preach in the open air every other day; and to lecture in prayer meeting every evening.* (July 29, 1776.)

Preacher: An impressive schedule!

Asbury: *If it were in my power, I would do a thousand times as much for such a gracious and blessed Master.* (July 29, 1776.)

Preacher: You spend an unusual amount of time in prayer and study.

Asbury: *All I seek is to be more spiritual, and given up entirely to God—to be all devoted to Him whom I love.* (Nov. 6, 1771.) *As for the Bible, I find none like it; and find it of more consequence to a preacher to know his Bible well, than all the languages or books in the world. . . .* (July 23, 1779.)

Preacher: In your Journal you tell of having read many other books. Your exposition of the Bible, however, seems to have given you power in preaching.

Asbury: I've had my "off days" in preaching, however. I remember once, I attempted to preach at Bath, on "the lame and the blind"; the discourse was very lame; and it may be, I left my hearers as I found them—blind. (Aug. 17, 1788.) At other times, I have wondered if my sermon reached home. *About two hundred careless-looking people*

came to hear the Word at Pig Point; they seemed entire strangers to such a doctrine; so some laughed and others wept. I rode 50 miles in going and coming to preach that sermon; but hope it was not altogether labour lost. (April 28, 1777.) Still, many other times I have preached with a sense of God upon my heart. For example, *I was greatly led out in preaching at Baker's; both parents and children wept in silent tears, while I spoke on Genesis 18:19.* (Sept. 29, 1780.)

Preacher: But wouldn't you say your ministry was not as trying as the average city pastor finds his work today?

Asbury: The cities! They were always the greatest temptation for my preachers. They always found it easy to cling to a city and hard to leave. (See Nov. 22, 1771, Jan. 1, 1772.) But to answer your question, may I quote from my Journal: *I have little to leave, except a journey of five thousand miles a year* (Aside: To be made on horseback, remember), *the care of more than a hundred thousand souls, and the arrangement of about four hundred preachers yearly, to which I may add the murmurs and discontent of ministers and people: who wants this legacy?* (Aug. 9, 1803.) On December 15, of that same year, I described myself as *an old, worn man of about 60 years, who has the power given him of riding five thousand miles a year, at a salary of eighty dollars, through summer's heat and winter's cold, traveling in all weather, preaching in all places; his best covering from rain often but a blanket; and the surest sharpener of his wit, hunger . . . his best fare, for six months of the twelve, coarse kindness; and his reward, suspicion, envy, and murmurings all the year round. I must add I had it little, if any, harder than all my preachers.*

Preacher: After that, Bishop Asbury, I'm speechless. You will always be an inspiration to me.

Asbury: *To God shall be all praise.*

Charles Ferrell is the minister of the First Methodist Church in Sebring, Ohio.

By ODESSA TALBERT

Job for a Layman

*With a lay administrator,
the minister has more time
for his pastoral duties.*

OURS WAS the first church in Missouri to hire an administrative assistant, and his duties are just what the title suggests. He is not an assistant pastor; he is an administrator.

In our church it happened this way: On advice from our pastor, the official board was able to hire a well-qualified layman as administrative assistant to the pastor, at a salary of \$6,500 yearly, to carry out an experiment in church administration.

Six directors (laymen) were named to supervise the activities of the church. They are responsible to the administrator. They relieve the pastor, giving him time to study and preach, teach and counsel, visit, attend church conferences, and interdenominational meetings regionally, locally, and even nationally. They make it possible for him to edit the church newspaper, *Grace Signal*, through which he keeps the people informed and inspired.

The minister can co-ordinate his lay staff—finding the right layman for the right job. He holds weekly staff planning evaluation meetings, individual conferences, and summer planning sessions for the long-range program. Most important of all, the plan releases the pastor to promote individual spiritual growth.

After the plan was developed, it had to be set in operation. Anything might work on paper; it must be tested in practice. The plan was discussed with individuals to familiarize the whole church with the idea. A condensation of the plan was printed in the church paper, all commissions and committees were advised, and the pastor made some pertinent announcements at Sunday morning worship.

The personnel committee developed plans for describing qualifications for the staff, listing prospects, rating prospects, interviewing prospects, training prospects, assigning duties, beginning the new plan, selecting a Sunday service for a formal presentation and dedication of the administrative assistant.

The **Director of Stewardship**, a member of the Commission on Stewardship and Finance, keeps the church informed about methods of cultivation and promotion of stewardship. He obtains educational materials, leaflets, pamphlets, and visual-aids to further the work of the commission.

He assists the laymen in putting on the every-member canvass. He directs the program for recruitment and mobilization of volunteer workers, and keeps in touch with the District and Conference

lay leaders. He promotes interest in Christian vocations.

The **Co-ordinator of Building and Grounds** works with the trustees and the property committee. He has charge of the church housekeeper, custodian, and others. He purchases maintenance supplies. Through his department all arrangements are made for the use of the building. He keeps a calendar of all activities. And he sees to all plant improvements and repairs.

The **Athletic Director** plans for bowling teams in the church league, also for summer softball teams; he arranges for basketball and volleyball teams; he schedules ping-pong tournaments and provides for other recreational activity. His committee is made up of the men in charge of all the teams.

The **Director of Publicity and Public Relations** arranges for news releases to the press, radio, and television. He sends information to church magazines and to the Conference secretary's office. He creates interest and arranges for attendance at all meetings, conferences, church school and worship services in and beyond the local church.

The **Office Manager** works with a committee to get replacements and additions to office personnel when necessary. He directs and maintains business-like office procedures, including personnel work schedules. The treasurer of the church serves in this capacity. He cooperates with the music committee and the division of Christian education.

The **Director of Visitation** works with the Commission on Membership and Evangelism and directs the parish evangelistic program.

In each instance, the administrative assistant supervises, provides suggestions, checks and re-checks. He does not preach in the absence of the minister or assist in the ritual, but he works with the minister in many pastoral functions.

As Grace Church laymen see it, this plan has several advantages:

It relieves the crucial shortage and demand for associate ministers. It frees a preacher for another church.

It supplements the lack of administrative training in certain areas.

Stress is placed on lay-staffing as a fundamental of our Protestant heritage.

Our plan demonstrates our conviction in the "priesthood of believers" by providing an opportunity for actual lay participation.

It stresses a point of Christian stewardship. The plan lifts the burden from the pastor by using dedicated laymen in Christian services, thus magnifying the importance of the church and removing the "jack-of-all-trades" stigma, both imagined and real, from the pastor.

Odessa B. Talbert is president of the Missouri Writers' Guild and a member of the Grace Church, Springfield, Mo.



The pastor (right) and the administrator of the Grace Methodist Church in Springfield, Missouri, confer on projects and plans to be carried out by the administrative staff in the seven days ahead.

Counselor at Work

Delinquency problems like this one are usually complex enough to require concerted efforts of all available social agencies in a community.



THE WOMAN who put her despairing inquiry to me was not a member of my parish. She and all her family were communicants of the Roman Catholic Church in our small rural community.

She had called to ask if I would be in my office, and this had been puzzling to me. Now that she was here and I knew the nature of her call, I was even more surprised.

"What can I do, Rev. R? Jim is going to wind up in jail if something isn't done!" she had said.

Mrs. B is an attractive mother of three teen-age youngsters. She was concerned about her 17-year-old son. The two younger children were daughters.

Mr. B is a skilled carpenter who provides well for his family, although he has a reputation for drinking heavily. I knew all members of this family casually, for they lived in my immediate neighborhood, but I had not heretofore had any personal contacts with them.

Mrs. B arrived for her appointment promptly and stated her problem without any preliminaries.

Mrs. B. Rev. R, I wanted to ask what you think might be the best thing to do about Jim. Ed (*the husband*) and I are at the end of our rope, and we've got to get some help. Jim's in trouble again. . . . Have you heard about it?

(*When my reply was in the negative, Mrs. B continued. The details of her explanation revealed that Jim, who was employed after school hours as a helper in one of the community's grocery stores, had been caught taking money from the cash register. Jim had admitted to the owner and to his parents that this was not the first such incident.*)

Mrs. B. You see, Rev. R, what's really driving me out of my mind is that Jim isn't sorry for what he's done. I can't understand it. Mr. Moore (*the grocery owner, who incidentally, was a mem-*

ber of my own congregation) was so kind to Jim and us. He isn't going to do anything about it—go to the law, I mean. He said he'd take Jim back on the job, if we say so—but I . . . (*Mrs. B began to cry*) I can't feel sure that Jim wouldn't do it again.

Pastor. I am sorry, Mrs. B, I think I know how you feel—and I would like to help in any way I can. But are you sure that I am the person you want to talk to? Wouldn't Father Aloysius (*her own parish priest*) be the one to help you?

Mrs. B. I can't go to him. He's down on Jim already. He wouldn't help.

Pastor. Surely, in this case . . .

Mrs. B. (*Interrupting*) Jim won't talk to him, anyway. They kicked him out of school last semester—said the sisters couldn't handle him—and Jim hasn't gone to mass since. (*I recalled that Jim was now enrolled in our public high school, although the two daughters attended the parochial school.*)

Pastor. I'm sorry to hear that.

Mrs. B. I'm just sick . . . ashamed and hurt (*Mrs. B was still sobbing and wiping her eyes.*) We've tried so hard to raise the kids right . . . we've really tried.

Pastor. I'm sure you have, Mrs. B.

Mrs. B. I feel so—so helpless! We've failed, somehow. I don't know how . . . or why . . . but we've failed our son, some way. This business at the grocery is just about more than I can take. When they dropped Jim from school I told Father Aloysius that it was the sisters' fault if Jim got in trouble in school. I told him that he was a good boy at home and never gave me any trouble. (*Mrs. B dropped her eyes guiltily.*) But he does, of course. I just didn't want to admit it to the priest. (*Mrs. B could not look at me. She took another handkerchief from her purse.*)

Pastor. We all have shortcomings, Mrs. B. None of us likes to admit them.

Mrs. B. That's just what I told Ed.

There aren't any perfect parents, I said, but some of them are luckier than we are, that's all. He thinks this is a judgment on us. (*Mrs. B spoke with more spirit.*) But I don't believe that Jim is the devil's disciple!

Pastor. Why, what do you mean, Mrs. B?

Mrs. B. Well, that's what Father Aloysius said—he couldn't help Jim as long as he was in league with the devil. Ed says he won't make Jim go to see Father Aloysius.

Pastor. What does your husband suggest, Mrs. B? Does he have any ideas about Jim?

Mrs. B. Oh, he agrees that something has to be done. Jim is our only son. We can't let him grow up to be a thief.

Pastor. How does Jim get along with his father?

Mrs. B. Pretty good . . . at least I always thought so. Oh, they have arguments, but Ed tries to help Jim, too.

Pastor. In what ways, Mrs. B?

Mrs. B. Well, in the summers he takes Jim with him on the job. And he brags on him. Says he is good help. Jim likes that, naturally. He likes to think he's important—you know, helping to build houses. And then, he gets Jim things he wants—like that leather jacket last month. Jim didn't need it at all, but he wanted it, and his dad got it for him. Sometimes I think he gets too much. . . . That's why I can't understand why he should get into this kind of trouble. It isn't as if he didn't have any spending money and everything else he needs. Actually he gets more than most boys.

Pastor. This is a very perplexing situation, Mrs. B. Sometimes it takes considerable time and effort to get to the bottom of problems like this so that one can really understand why children behave in such a fashion. Have you thought about consulting one of the family agencies where they have case workers es-

pecially trained to help parents work out problems such as Jim's?

Mrs. B. Well, no . . . I haven't. (Mrs. B. showed some hesitation) The only agency I've heard about is the Catholic Charities in ——. And, well, I know I couldn't get either Jim or my husband to go there.

Pastor. You think they would be antagonistic to a Catholic agency?

Mrs. B. (Reluctantly). Well, yes . . . not because it's Catholic, but they'd be afraid that the agency in town would call in Father Aloysius, and that would spoil everything.

Pastor. In that case, perhaps you'd rather consult the public child welfare agency. I'm sure that they would not make an issue of your religious affiliation, and any dealing you have with them will be held in strictest confidence. How does that suggestion strike you?

Mrs. B. Do you think they could really help us with Jim?

Pastor. I'm sure that they will really try, Mrs. B. With you and your husband in agreement on the need for help, and both of you being willing to try to get it, it seems to me that you've made a big step forward already.

Mrs. B. (Earnestly). Rev. R, I'd do anything—anything—to help Jim grow up into a decent man.

Pastor. Fine! I'll give you the information about making an appointment with the agency and my card to give to the worker who sees you. She will probably ask who referred you. If they think it is necessary then they may call me, if you want them to do so.

(Mrs. B. accepted the instructions and the referral card. She left the office in a hopeful frame of mind and has not returned to my office. In two weeks I received the form letter from the agency informing me that the Bs had made application for service from the agency, acting upon my referral.)

Report Your Calls

Ministers are invited to submit reports of actual pastoral interviews for evaluation to the Editor, the CHRISTIAN ADVOCATE, 740 N. Rush St., Chicago 11, Ill. All real names and material that might tend to identify persons should be changed.

In preparing manuscripts, it is requested that you indicate the type of call you consider this to be; give a brief description of the person counseled and your knowledge of that person before the interview; give, as you remember it, a verbatim report of the call in the form of dialogue; and raise questions and indicate points where you need help.—Eds.

Pastor's Comments

Although I did not know when Mrs. B asked to see me that she would be asking for counseling help, I would have agreed to the appointment even if I had known what her request was to be. Her coming to me was, in itself, a tacit rejection of the parish priest as counselor, and, as the interview later revealed, she had in fact been rejected or at least rebuffed in her efforts to get help through the usual channels.

Is the minister who is asked for help not ethically bound to give aid and comfort, according to his ability, without regard for creed, race, and affiliation?

Fortunately a public agency with highly skilled personnel was available to this family, and they were happy to accept referral, much to my relief! Suppose, however, that such service was not available; what might my course of action have been? In some areas it might be practical to consult with the priest. However, in this particular community such a policy would do more harm than it would good.

PAUL B. MAVES

COMMENTS . . .

(Professor of religious education, Drew Theological Seminary, Madison, N.J.)

TWO QUESTIONS are asked. The first is sharpened by the fact that the typical small town and rural community is overchurched; competition is rather intense; and the clergy are sensitive about proselyting or "sheep stealing." Tension is heightened by the fact that intermarriage occurs between persons of different denominations, so that membership becomes a bit ambiguous. And members shift church relationships much as some persons change physicians.

Unquestionably, this pastor had earned the respect and confidence of this distraught mother, while her own priest had lost it as far as this situation was concerned. She was plainly coming to the minister not as to a pastor but as to a neighbor. She felt she could trust him with a personal problem.

Furthermore, every Christian, lay or clerical, has an obligation to mediate the love of God to all persons at all times. There is no warrant for refusing to see the woman or to hear her story or to give what help could be given.

At the same time, love is to govern the clergyman's relation to his brothers in the cloth. And, so far as the material presented shows, this minister did nothing to undermine the priest's relation to the woman and her family or to undermine her faith in her church. He dealt with this problem not as a pastor but as a social case worker.

It is unfortunate that the priest is not, if we can trust the minister's evaluation, the kind of person who can be worked

with. At some point he will come into the picture, and he will need some help in understanding the boy unless the boy and his family are to leave the Roman Catholic church altogether. In other words, a complete resolution of the problem means restoring the boy to good relationship with his church.

The second question, too, is real in many rural areas. The solution of the problem would involve considerable time and skill. Whether the clergyman has the time for it, remaining fair to his other obligations, is something he will have to decide. I would say that this is not usually his role, but yet his role must be flexible enough to meet the needs of the situation rather than make the situation conform to a rigid pattern.

Actually few Protestant clergymen, either, have the insight and skill to deal with the delinquent. The church's ministry to the delinquent, the prisoner, the probationer, and the parolee is one of its weakest ministries. Even worse, in many rural areas there are few other agencies or persons to do this. More clergymen ought to get insights into the dynamics of delinquency, and more clergymen ought to assume responsibility for helping communities deal with such social problems.

If no other agency were available, the minister should have gone much further. There is more here than meets the eye, since stealing is only one evidence of maladjustment. We have little data that can provide clues to the meaning of these acts or indicate the approach that should be taken. There is a hint of a family pattern of maladjustment. The community may be at fault in not providing its youth with sufficient opportunities for recreation, vocational training, or economic advancement. And there may be other problems.

It would seem that this is a situation where the employer should not forgive and forget. The boy needs to recognize the gravity of the offense and make restitution to re-establish his integrity. Obviously, he is in need of counseling to work through his own attitudes.

In some communities it would be possible to confer with the principal of the public school about the boy. It is wise to work out a concerted and consistent approach to the situation among all concerned. If no private agencies are available, the clergyman should not overlook the fact that in most states there are probation departments associated with the courts. Even though this case does not seem likely to come to court, there is no reason why the counsel of what probation officers there are should not be solicited, although far too many probation officers are overworked, underpaid, and poorly trained. Furthermore, if no agencies are available in the county the possibility of securing help from a state agency should not be overlooked.

The Religious Boom on the Campus

A PANEL



There's Some Solid Growth

By GLEN OTIS MARTIN

Wesley Foundation,
University of Tennessee

AS I SEE it, there have been some rather solid indications of a growing interest in religion on the college campus, especially during the last 15 or 20 years. Part of this represents a "coming out of a slump" which followed certain revivalistic excesses of the 1920s, but part of it seems to be the result of living in a world which is moving with increasing rapidity toward possible disaster.

There have been tremendous increases in enrollments in courses in religion. Colleges that neither taught religion before, nor considered it worthy of a credit course, have added major departments of religion with heavy class loads. Institutions which for years had one man in religion (teaching philosophy courses for the most part) now have five or more full-time faculty members in this field.

Part of this sudden increase in interest was undoubtedly due to the flooding of the campus with war veterans who had faced death and were asking profound questions about life. But the continuation of the trend indicates a more general basis in the population as a whole.

It is not clear how much credit should be given to the foundations at work in the area of religion in higher education, but certainly they have contributed in establishing new work and improving the quality of teaching.

The various denominational organizations among students and the general university religious movements have shown phenomenal growth in the past two decades. Both in physical plant and in membership and participation there has been marked development. The World Student Christian Federation, still less than three score and ten years of age, has come alive to American students in its current emphasis on the life and mission of the Church.

Groups which a few years ago lived primarily in terms of weekly socials and infrequent religious spasms for a week or less during a whole year now have developed substantial and profound programs of worship, study, service, and experiences of Christian community. Creative experiments, such as the Christian Faith and Life Community in Austin, Tex., are giving basic training to college laymen.

Such growth is due in part to the general change in climate, but it is certainly due also to a new level of recogni-

tion and emphasis on the part of the general church, as for example that evidenced in the current quadrennial emphasis on Christian higher education in The Methodist Church.

Just a decade ago the Faculty Christian Fellowship was only an idea; it is now a virile part of the national academic scene with regular meetings and study groups on a great many campuses, a national journal called *The Christian Scholar*, and summer study conferences. The professors who are members are not just the religion faculty, but outstanding teachers from every department and college.

In addition to the increase of staff persons working in the area of religious activity, there have been many full-time chaplains and directors of religious activities employed in state universities as well as in private and church-related schools. Such additions have often come as a result of a growing recognition that many of the counseling needs of those in the academic community are basically religious.

On the other side of the ledger the observer notes the decline and even disappearance of student Ys, which reached the real peak of their development in the 20s, and the growing ineffectiveness and cancellation of the once-popular religious emphasis weeks. This decline may only indicate that such interests never were the effective medium we once felt they were, or that the needs they once met are being more adequately met through other means. But if we were so disposed, we could argue that such decline indicates a breakdown—not a boom—in religious interest.

For myself, I am convinced that, where effectively trained and dedicated servants of Christ and his Church are at work in the midst of the university campus there is a religious boom, and where there is only ineffectual or non-existent personnel, and in areas where the churches are not concerned with the campus, a stalemate or decline is observable. And the prospects are that this will continue.



Religion Has a New Status

By WILLIAM E. RHODES

Chaplain,
University of Denver

RELIGION is not sweeping any campus I know—and especially the campus I know best.

But religion now has a different place in higher education than it had at the turn of the century. Yet freedom from religion along with freedom of

religion is the accepted dogma of most tax-supported schools.

Administrators want the expansion of religious life for faculty and students. Religious bodies that demonstrate integrity and decency are encouraged. It is now quite clear that the well-rounded or "whole" person needs religion.

When reason and science fail, maybe faith is the answer for the intelligent man. College teachers, administrative leaders, and serious students are intelligent people, and they are a part of mankind. Via this route of intellectual consternation and dissatisfaction with intellectuality, religion as a sound answer for life has come back.

But religion has come back on the terms of the university and not on those of the Church. That is, piety or party loyalty are not substitutes for intellectual excellence. Intellectuals usually see the scene more sensitively and starkly than most others. Therefore, we can expect that only the particular presentation of faith that can be handled with the same candor, cleverness, depth, and irony as other views will be welcome, and effective on the campus.

The return to faith at the university often will be as different from the trite (though sincere) forms of faith found in the typical local church as are scholarly understandings of history, psychology, chemistry, or economics different from the usual views of rank-and-file citizens. So, discussions of religion may seem "highbrow" or even hard-boiled, and the renewed interest in the Church, when it comes, is often a critical understanding and loyalty.

Three things had to happen in American Christianity before religion once again became "respectable" and vigorous on the university scene. First, 19th-century fundamentalism had to grow into a more enlightened and critical understanding of faith, persons, and society. Whether one likes it or not, the current campus revival of religion considers puritanism to be petty moralism and irrelevant.

Second, there had to be general emancipation from emancipationism. The emancipative reaction to fundamentalism often was as extreme as its cause. Now we see that faith is quite as adult as sophisticated agnosticism. For collegiate churchmen, "old-fashioned" liberalism had to come into a more realistic psychology and world view.

Third, popular modern American "good-fellowism," the cult of personality and organizationalism had to decline among students. On all this most scholars agree with Professor Roy Eckhardt that the recent so-called revival of religion was not Christian at all, but simply folk religion.

Contemporary campus Christianity is playing a prominent part in the revival in academic interest in religion because there has been a rebirth of Christian theology.

Integrity counts most for intellectuals. Even though they might not accept the faith, they at least respect a Christ-centered Christianity. A Christless Christianity is not only a contradiction in terms, but is a hypocritical or confused farce when practiced in Christian worship. The rather genial religion of good will which made Jesus a kindly exemplar or simple wise man somehow "in tune with the universe," is now quite on the defensive within the ranks of campus churchmen and those who delight in discussing religion. Watering down a Christocentric faith to capture the unbelievers has not worked.

Students are discovering Christ in the classroom by the route of intellectual challenge rather than indoctrination. Little bodies of Godly groups continue to spring up. Ten per cent or so of all students are involved in campus worship and religious work. God has not deserted the university.



No Boom, No Bust

By ROBERT H. HAMILL

Wesley Methodist Church
and Wesley Foundation,
University of Wisconsin.

ON THE AMERICAN campus religious life is healthier than in general society because there is no inflated pretense of a

revival. We are having no boom, so we cannot have a bust.

To my knowledge (though every observer speaks mostly of one campus, at one moment) the campus is not experiencing the usual signs of revival: spontaneous prayer meetings, intense Bible study, huge crowds at preaching services, bull sessions multiplying in the campus hangouts, numerous enlistments in mission and church vocations—none of this. It is still hard work to convert the American student. Evangelism is our aching problem; we don't know how to do it. We experiment, but see no pentecostal fire.

Campus religion is healthy because it is honest. Students are not faking any faith; life is too serious to tamper with.

I would describe their religion as empty. Empty of biblical knowledge, for one thing—an abysmal, distressing ignorance of Bible. For students the Bible is a smattering of tales and teachings, none of it usable. Empty of ethical direction, too, except for that pathetic trinity of "don't smoke, don't drink, don't get into trouble." Consequently they don't think religiously and don't know how to go at a moral problem as Christians.

Hence they have no equipment to explore an issue to the end. They ask many questions, and they join study classes in Christian doctrine and Tillich. Serious study is the most spectacular development in campus ministry. It is respectable again to study the faith, and the most able students are impressed with Christian doctrine. Yet they drive for answers they are not equipped to pursue.

Their religion has a plodding, pedestrian quality, without dance or ecstasy. They have no mystical vision.

Students are suspicious of the Word, the spoken word, the word that defines. All week long they are bombarded with words, and become critical of them all. They are too alert to take anyone's words as final, and therefore, they suspect a religion which depends so much on words, and on the Word. Accordingly, they turn to the arts: music, drama, painting, dance. These arts lead to discussion but not to decision. They "prepare the way" for the Gospel.

This same fascination with the arts leads students to a revived interest in the sacraments, especially Holy Communion, and in liturgy. They respect tradition and find it meaningful, except for the creeds, which they would rather junk. They believe more than they are willing to admit; they wouldn't get caught "with their absolutes showing." They are so tolerant they doubt that Christianity is unique or that anything exact can be said about right and wrong. They refuse to be manipulated, they resent pressure, especially "psychological pressure." This is why they discarded what they call, "Be Kind to God" weeks.

True believers are those who miss God, Karl Kraus says. Shafto speaks of the deep sense of something missed, of a life which their spirits need. Students confess this, and here lies hope. They live by bread alone, yet know they cannot.

Hence they are ripe for the Gospel, because behind the happy, homogenized campus façade they have torments.



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Books of interest to pastors

Christians in a Changing World, by Dennis J. Geaney. Fides Publishers Assoc., 180 pp., \$3.95.

Reviewer: GARLAND DOWNUM, professor of history at Arizona State College, Flagstaff, Ariz.

Father Geaney has built his book around two objectives. One is the expansion and education of the lay apostolate; the other is to lead contemporary priests and laymen to use methods appropriate to this mid-century to further the permanent principles of Christianity. I liked his impatience with platitudes and his realism.

Writing from both academic and workaday insights, Geaney uses language understandable to most laymen to describe contemporary tensions in family, neighborhood, and employment relationships. He shows competence in describing such discussion groups as the Cana societies—societies of married parishioners who meet to examine marital problems.

Geaney is trying to show how we can move toward making our superficially Christian society more Christian. Here is no mere manual on how to win converts; this is careful religious sociology.

The Church Staff and Its Work, by W. L. Howse. Broadman Press, 174 pp., \$3.75.

Reviewer: J. EDWARD CAROTHERS, pastor, First Methodist Church, Schenectady, N.Y.

As this book indicates, our churches do not yet have an understanding of the need for a multiple ministry. Many of our churches still cannot understand why a preacher can't do it all alone.

Fortunately, this book is written in simple terms and with such down-to-earth conviction about the importance of the work of the church that it should convince official board members that proper professional leadership is the key to wider service.

Furthermore, I think there is some advantage in the fact that this book is slanted to Southern Baptists. It gives a quick hint as to the roots of their success in certain areas.

There are a number of points with which anyone can quarrel. I don't like the verb "pastored"—if there is such a verb. Nor do I like the designations of "associate" or "assistant." Throughout

any book of this type there are bound to be quibble points, but once these are passed the main stream of this book is pure and fit to drink.

Special tribute to the chapter on solving difficult problems ought to be paid, and the *Code of Ethics for Church Staff Members* might save almost any church more than the price of the book if it could be posted on the bulletin board and observed even in part.

Sex and Love in the Bible, by William Graham Cole. Association Press, 448 pp., \$6.50.

Reviewer: T. OTTO NALL, editor, THE CHRISTIAN ADVOCATE.

Every reader of the Bible (by any other than the chain-text method) knows that the Book of books is never squeamish about sex. But the average reader will be surprised to find as much sex as is revealed in this book that, with heavy documentation, unfolds the biblical record.

There are such chapters as these, all written from a viewpoint that is at once scholarly and reverent: *Sex Attitudes and Practices: Israel Against Her Neighbors*, *Sex Attitudes and Practices: the Early Church Against the Graeco-Roman World*, *Premarital Sex Relations in the Bible*, and *Homosexuality in the Bible*.

As a preface to all this, there are four chapters on divine and human love, in which the author makes it clear that God's love can scold and scald as well as warm, and that man's love for God is no mystic rapture, but a reverent obedience that manifests itself in love for neighbors. This idea rises to the New Testament height in *God Is Love*.

Appropriately, Dr. Cole makes the point that the Old Testament saw sexual sin in terms of the horizontal dimension—harming one's neighbor—while the New Testament saw it in the vertical dimension—sinning against God and against one's self.

With a frankness that almost takes one's breath away, the book describes the practices of the fertility cults (Baal worship) against which the Hebrew prophets struggled and the Greek and Roman customs (varying from libertinism to asceticism) against which Paul preached, counseling Christians to marry, if they wanted to, and present examples of what God intended marriage to be.

Throughout the discussion of the full

range of human sexuality as mentioned in the Bible—premarital intercourse, sex in marriage, prostitution, adultery, divorce, homosexuality, masturbation, immodesty, rape, incest, and bestiality—the author makes it plain that the Bible is concerned about relationships and the inescapably inter-personal character of all life.

There are many references to present-day problems, including differences between Protestants and Roman Catholics on these matters. And there is a concluding chapter titled, *The Bible and the World of Dr. Kinsey*. Without quarrelling with the Kinsey statistics or their over-emphasis on ugly facts, Dr. Cole takes Dr. Kinsey—and all our sensate society—to task for the description of sex in terms of “contacts.” “There is no sexual act,” he says, “which does not have its source in and its effect upon the center of selfhood. Or, to put it another way, there is no sexual act that is morally neutral, a merely instinctive contact.”

Engagement and Marriage, a sociological, historical, and theological investigation, published by the Lutheran Church-Missouri Synod Family Life Committee. Concordia Publishing House, 193 pp., \$3.

Reviewer: DONALD M. MAYNARD, professor of religious education, Boston University School of Theology.

“Is engagement really tantamount to marriage? Should those who break an engagement be disciplined by the church? Are broken engagements to be treated like divorce?”

These and kindred questions may seem startling and irrelevant to the average American Protestant. But these questions are not irrelevant to members of the Lutheran Church-Missouri Synod. For three generations this church has debated the question of the true nature and binding power of engagement and its relation to marriage.

Even today, there seems to be widespread difference of opinion among its clergy and laity as to whether or not engagement should be considered as binding as marriage itself. Furthermore, there is evidence that at least some of the young people who equate engagement with marriage, are exercising conjugal privileges during the betrothal period.

Recognizing the divergence of opinion within the membership of the church and the need for a restudy of its position on marriage, divorce, and remarriage, the Lutheran Church-Missouri Synod established a Family Life Committee and authorized it to make an extensive sociological, historical, and theological study of engagement and marriage. The volume, *Engagement and Marriage*, presents the results of one phase of its study.

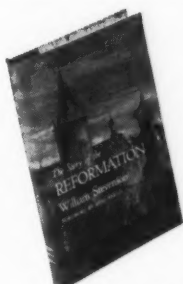
One of its first tasks was to discover what the clergy and the laity of the

church felt concerning the questions, and in the appendix are graphs reporting on such questions as, “Is Engagement Binding as Marriage,” “Should Discipline Be Exercised After Broken Engagements?” “Engagement and Marital Privileges,” and “Effect of Engagement on Physical Intimacy.”

It was decided that there are 12 vital questions concerning engagement and marriage that are of interest to churches. Most of these questions deal with different aspects of the major one noted above, whether or not engagement and marriage can be equated. In addition, however, there is a serious attempt to discover not only the real nature of marriage according to the Scriptures, but the attitude

toward marriage and betrothal throughout the history of the church, from the days of the early church, through the medieval, reformation and post-reformation periods, and on the part of 16th- to 18th-century dogmatists. There are two chapters on contemporary theological views towards engagement and marriage, and contemporary social thought and American law.

This is no superficial dealing with the problems of engagement and marriage. It is a scholarly work, well documented and comprehensive in scope. Furthermore, it does not hesitate to express convictions concerning the implications of its findings. A summary at the close of each chapter is exceedingly helpful.



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*"Heap on more wood!—the wind is chill;
But let it whistle as it will,
We'll keep our Christmas merry still."*

—SIR WALTER SCOTT

For Mrs. Preacher



THROW out the tree, exchange the gifts that didn't fit or weren't the right color, collect the debris, and sigh a sigh of relief that it's over for another year! It's the day after the holidays.

Throw out the tree? Stuff the ornaments back in their boxes, and let's get the living room back to normal? Thinking about it afterward, what is a Christmas tree anyway?

A Christmas tree is an evergreen—a symbol of everlasting life. It may be a spruce, a fir, a cedar, a hemlock, a pine. It is cone-shaped like a steeple, and it can be a symbol of our devotion to God.

And tinsel and lights—what are these? Why do we trim the tree? Maybe it is because our upward-pointed evergreen, which represents our adoration to Jesus, must be beautiful. It must be decked with jewels and bright sparkling ornaments that reflect light, for light is the gift of the Christ Child—and light is Spirit and Love.

So we decorate with candles and tinsel and stars and frosted spangles and sparkling globes, and we have a Christmas tree to remind us of the spirit of Christ, who came to save the world and to save us from callousness and selfishness and not caring.

We wrap our gifts in like beauty because they are gifts of love. We receive gifts from those who love us, and the gifts that convey their love do not merely represent a monetary sum—something to be returned for something else we like better. There is only one thing to do with a gift that was chosen for us in love: accept it! Even if we can't use it, we can appreciate it.

I once had an elderly aunt who missed the spirit of Christmas regularly. She was given to making comments aloud to herself, and after having properly thanked a giver for a pair of fancy slippers, she was heard to ask herself, "What in the world did they give me these things for?" If more of us talked out loud to ourselves, many such comments might be heard at Christmas.

Perhaps it is the minister's wife who can best set the example to the community of the true spirit of Christmas.

She is looked to for guidance in matters concerning the church, Sunday school, women's groups, the choir. Her attitudes toward the Christmas festivities will not go unnoticed. It is more than likely that they will be emulated, because however active the holiday season in the average home, none can deny that the parsonage bears a heavier traffic.

So many people touch the edge of Christmas and, then lose it. The hustle and bustle gets in and closes out the spirit of Christmas which should replenish rather than deplete.

But too often there is only relief when the season is over. It's all right for children, we hear. Or, it would be fine if it didn't mean so much work.

The parsonage family can prove such attitudes false simply by reflecting the joy of Christmas and by retaining it in the days that follow, instead of allowing it to lapse into a post-Christmas slump. The trick, of course, is to get back into the old routine with a feeling of having been uplifted by Christmas rather than let down afterward.

Perhaps, if there are small children in the parsonage, a simple ceremony can be made of untrimming the tree and packing away the baubles. If a tree is a symbol of reverence, should we wearily defrock it and toss it out?

With all the before Christmas preparations there is little time to read or discuss the legends of Christmas that have come down through the ages. A study of these after Christmas, however, might keep the yuletide spirit from flickering out, and remembered, help brighten Christmas when it rolls around again next year.

There are legends of the Christmas tree, the candle, holly, mistletoe, the wreath, the custom of hanging stockings, the wassail bowl of merry old England, and many others.

As Dale Evans Rogers says in *Christmas Is Always* (Fleming H. Revell Co., \$1.), "Much of the beauty of Christmas lies in its challenge to look further, deeper, until we find its secret in the heart of God."

—MARTHA

Do's and Don'ts for Ministers

EDITOR: The editorial, *What to Do—and to Leave Undone* [Oct. 15, p. 3] packs an awful wallop. Some of us would like to specialize in the four essentials mentioned, but we seem to be destined to spend our lives in small churches where we must be "general practitioners."

EVERETT M. LOVE

*First Methodist Church
Burr Oak, Mich.*

EDITOR: Most ministers agree intellectually, but allow church administration to so dominate their time that everything else must take the ragged edges. Pressures come from the clerical leadership of the general church and the lay leadership of the local church.

Thus, the list in your editorial only considers the groundwork. . . .

WILLIAM I. SMITH

*First Methodist Church
Stilwell, Okla.*

Restoring Wesleyan Hymns

EDITOR: Congratulations on the Bachman article, *Where Are the Communion Hymns?* [Oct. 1, p. 13]. But the step recommended has already been taken by the Wesley Society through the publication of the *Wesley Hymn Book*, edited by Franz Hildebrandt.

This was not published through some antiquarian sentimentality, but through

OPEN Forum

LETTERS TO THE EDITORS

a desire for Methodists to sing their doctrines once again.

HARRY WAINWRIGHT, JR.

*First Methodist Church
Bayonne, N.J.*

Two Articles—Opposites

EDITOR: I was amused that Donald G. Miller's *Biblical Theology and Preaching*, and W. Clay Missimer's *What the Layman Wants to Hear* appeared in the same issue [Oct. 15]. The latter is not within shouting distance of what preaching is.

HENRY N. THOMAS

*Rochelle Charge
Rochelle, Ga.*

EDITOR: I am not sure I can pinpoint the difference between the two articles except to say that what the laity says it wants from the pulpit often is precisely what it does not need.

The Missimer article was a beautiful example of the Miller contention that

Christian preaching cannot be centered on man's need but on man's problem—he usurps God's place. . . .

ROBERT L. WALKER

*St. Paul's Methodist Church
Vacaville, Calif.*

Counseling and Preaching

EDITOR: A news article, *Sees New Pastoral Trend* [Oct. 15, p. 21] quotes Rev. Mark Depp as saying that good preaching leads to counseling. An editorial in the same issue, *What to Do—and to Leave Undone*, suggests that counseling is a hobby.

Perhaps I am confused—or are you confused?

GLEN H. RIDNOUR

*First Methodist Church
Monroe, Wis.*

No, counseling is part of pastoral care, usually associated with visiting. When the pastor sets himself up as a professional counselor, it is a hobby.—Eds.

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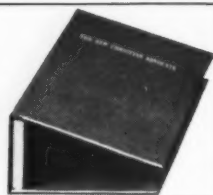
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PREVIEWING

The February



OUT OF THE OLD TESTAMENT

Color Pictorial (Religious Art)

Together began to bring people of the Bible "alive" for its readers with the publication of Suné Richards' photo-portraits of the Apostles in October, 1957. In December, 1958 these were followed by her portraits of Women of the Bible.

Now in full color, *Together* presents eight paintings of Old Testament people: Adam and Eve, Noah and his wife, Jacob receiving his father's blessing, Joseph and his brethren, Ruth and Naomi, David, Elijah, and Job.

Guy Rowe, a former illustrator for *Time*, who plans to devote the rest of his life to religious art, created these powerful studies. They'll be particularly appreciated by adult study groups, MYF, and advanced church school classes.

METHODIST DEMOCRACY IN ACTION

by Walter G. Williams (Methodist)

To help Methodists understand what will be going on at the General Conference this spring, the Dean of Students at Iliff School of Theology answers some of the most frequently asked questions.

To new church members as well as old-time Methodists his explanation will be an illuminating guide as the General Conference gets under way.

A LETTER TO MR. EISENHOWER

Powwow (World Parish)

In view of the President's coming visit to Russia, a Methodist bishop and two Methodist laymen propound questions for him to ask Nikita Khrushchev when he and the Russian leader meet again.

The bishop is Gerald Kennedy of Los Angeles, recently returned from a trip to Russia. The laymen are West Virginia homemaker, Martha Titus, who spent seven weeks at the Ameri-

can National Exhibition in Moscow, and Kansas-born Richard W. Judy, who studied for a year at Moscow University.

Their questions reflect observations of Russian life ranging from the fact that there's too little soap to the extent to which Communism has itself become a religion. For Methodist Men, WSCS, and MYF they offer equally wide opportunities for discussions.

WHAT MAKES AMERICA GREAT

by Chloe Cook Sloan (Practical Parish)

In an unusual Personal Testimony, Miss Sloan tells about the four decades of fellowship between members of Nashville's Vine Street Christian Church and the synagogue next door. Now, though the two congregations are in new buildings several miles apart, they still enjoy an annual brotherhood meeting. And more recently Belmont Methodist Church, also in Nashville, has been the scene of similar Christian-Jewish meetings.

This warm example of inter-faith understanding is timely for use in meetings during Brotherhood Week, February 21-28.

WHY I WENT TO JAIL

by Margaret Sanger (Pastoral Care)

"We believe that planned parenthood, practiced in Christian conscience, may fulfill rather than violate the will of God," says the Methodist Discipline.

But in 1916 when Margaret Sanger opened the doors of the first birth-control clinic in the U.S., she did so in full knowledge that she was violating the law. This courageous woman's account throws a historical light on a social problem over which the Church has expressed its concern.

Sub-features will reveal the attitudes various Protestant churches take toward planned parenthood and report on what is being done to lessen the population explosion in Asia.

IS THE PIE IN THE SKY CHOCOLATE?

by Wini Jones (Education)

Mothers of young children and teachers of beginners' church school classes will get a chuckle, as well as practical help in answering youngsters' questions about God, Jesus, and heaven, out of this very real *Together* in the Home feature.

Mrs. Jones is no theologian. But as the mother of four boys she has found an approach to their "theological" questions: "I found out that they were not just chattering but really wanted an answer; I sought out what was actually puzzling them instead of taking their questions at face value; and I prayed for the right answers," she says. In addition to praying, she's also done a good bit of Bible studying.

NEWS and trends

METHODIST WORK NOT HAMPERED IN CUBA: MISS DERBY

The current unrest in Cuba is not hindering Methodist work, nor is there any interference from the government, reports Miss Marian Derby, Woman's Division secretary for Latin America, after a recent visit. Some missionaries are affected by the turbulence, but in general work more freely than they did under the Batista regime, she said.

There had been some restrictions on the number of people who could assemble, the holding of certain night services, and work in schools, but no such difficulty has been encountered since the liberation, she said. Some missionaries who had hailed Fidel Castro as a savior have been disillusioned, however.

Thousands of Cubans never before touched by Protestantism are expected to be reached in a Methodist campaign now under way in the rugged Sierra Maestra region, from which the revolution against Batista was launched.

For 50 years Methodists have been evangelizing cities in a strategy to ring these mountains with churches. Then, they could be centers from which to get into the Sierra Maestra. Many residents there have never seen a Bible, an auto, a church, or a minister.

Now, pastors, musicians, and missionaries are getting deep into the mountains. This area was to be first in the Advance in Cuba planned at Annual Conference in July, when \$100,000 was voted to be raised in the entire country. \$36,000 was pledged, and more than \$2,000 paid in cash.

The Rev. Razziel Vasquez, one of the conference's most vigorous members, was named superintendent of the new Sierra Maestra District. Said Bishop Roy H. Short:

"Our workers newly assigned have no members, no church buildings, and no parsonage—but they do have marching orders, a great need to be met, and a transforming gospel with which to meet it."

U.S. Methodism is helping, as in the case of First Methodist of Cocoa, Fla., which has provided \$5,000 for a new church in Pilon. Another vantage point for outreach will be the new Bishop Roy H. Short Church, Santiago.

The Rev. Ira E. Sherman, pastor of Iglesia Metodista La Trinidad in Cardenas, Matanzas, wrote the *CHRISTIAN ADVOCATE* on November 2 of his concern that reports of the good works of the

Cuban government and the Cubans themselves do not reach people in the U.S.

The overwhelming majority regard the government as honest, he said, and public works employees are working nine hours for eight hours' wages to further the government's program. Many other persons work on projects as unpaid volunteers. Nothing like it has ever been seen before, observes Mr. Sherman.

Free civil marriage, and medical and educational opportunities are given to people in isolated zones who never have been reached by Church or State, and a large program for re-education of beggar children is under way. The former vacation residence of Batista has been turned into a home for them. The minister of public welfare, who presided at the ceremony, is a graduate of a Methodist school.

Said Mr. Sherman, "I offered my services to teach those children the rudiments of religion, of which they are of course totally ignorant. The people in charge seemed very pleased, recognizing that the children have spiritual as well as material needs . . ."

Lottery money which formerly went for graft is being used by the government for low-income housing.

Mr. Sherman mentions a number of "flagrant distortions" in U.S. newspapers and magazines. "Virtually every Cuban is sure that the American press has been anything but independent and objective about Cuba, recently," he declared.

"Having lived in Cuba nine years and knowing and loving the Cuban people, we cannot believe that the leaders of all these institutions are either Communists, or liars, or utter fools."

Valuable Bible to Seminary

A Bible once owned by John Wesley has been given to Wesley Theological Seminary by Bishop G. Bromley Oxnam. It was presented to President Norman L. Trott at opening of a new \$465,000 library, one of four new buildings of the seminary on its American University site.

The Bible bears the notation "J.W. 1751" in Wesley's writing, and came to the U.S. in 1882 as a gift to Bishop Matthew Simpson. Misplaced in Methodist headquarters in New York, it was found there by Bishop Oxnam and saved from destruction.



President Trott and Wesley Bible.

Worship Commission May Study Hymnal for Possible Revision

If the 1960 General Conference gives the green light, the Methodist Hymnal is going to be revised. This grand old book needs a bit of sprucing up, though acknowledged as one of the finest hymn anthologies in existence, and, in its last printing (1935) credited as being a significant step toward Unification.

Bishop Ivan Lee Holt, a member of the committee on that revision, has recommended a restudy, in recognizing the rapid changes needed to fit modern-day requirements.

To get out a new one takes compromise, diplomacy, and a monumental amount of study and research. Authority to make a four-year study is being asked by the Commission on Worship, aided by 11 consultants from among the bishops and the church's music experts.

The National Federation of Methodist Musicians has been asked to survey the use of various hymns. Dr. William Rice, its president, said that part of the challenge is to compose music technically "easy" for small churches, yet musically and theologically sound.

The Book of Worship in revised form also is being examined. If approved, it will be committed to churches for experimental use in the next quadrennium.

The Commission on Worship consists of Bishop Edwin Voigt, Paul Burt of the Wesley Foundation, University of Illinois, Earl Harper, University of Iowa, Book Editor, Emory Stevens Bucke, and the Rev. Amos A. Thornburg, of Trinity Methodist Church, Chicago.

Said the Bishop, "the Commission has begun to go to many sources to get a

broad representation of the most able people.

What to include in the new hymnal is bound to be a much-debated point. Earl Copes of the General Board of Education feels that Methodist churches lean too heavily on choirs to carry the burden of singing; and that popularity alone is a "dangerous method" of making choices among hymns, as many worshipers are relatively uninformed musically and theologically. "Some of the gospel songs, . . . written and sung meaningfully a century ago, now contradict current theological and educational principles, no longer have significance for our time."

According to Carlton Young, Abingdon's director of music, "The church needs to offer to God only the best in music."

Many old hymns, it is felt, are very subjective and personal, based on the "me-Thou" relationship with God, and fail to take one's fellow man into account. They do not fill needs of today's spiritually hungry person. Some are hard to sing reverently, some texts are mated with tunes that do not enhance their meaning.

On the other hand, it was said, many beautiful, historic old hymns are not in the *Hymnal* and are not sung at all.

Dr. Harper, the worship commission liaison man with the musicians, reports the feeling among musicians, and ministers, is that we have a great hymnal, but that the church has never caught up with it, that it is relatively unexplored. Most would like to see a revision, however, in light of much new historical material, some of it from the Wesleys.

Common Ground for Concern

There is no real justification for hostility between religious faith and psychiatry, according to the first annual symposium of the Academy of Religion and Mental Health.

A movement among psychiatrists to accept religion as a professional ally is matched with the same trend among the clergy, it was said. Psychiatrists must hold moral and spiritual values as significant in their work, while clergymen, especially in counseling, should understand better the differences between irreligious behavior and mental disturbances.

Moore Church Still Alive

Francis Jones, director of the Nanking Theological Seminary's board of founders, writes that the Moore Memorial Church in Shanghai is still carrying on, despite reports to the contrary (see news item, November 12, p. 21).

Previously he had said that the church had been taken over by the Communist government. Two Methodist preachers from Australia, said Mr. Jones, attended there in July, and report that three worship services are held each Sunday, with total attendance of about 1,100 persons.

Pastors Study 'Inner City'

Some 150 pastors and superintendents concerned with problems of the city church exchanged ideas, encouraged and counseled each other at two "consultations" recently in City Methodist Church, Gary, Ind. The program, in which 73 major cities were represented, was directed by Drs. Robert McKibben and Philip C. Edwards of Philadelphia. The Rev. Richard Thistle was host pastor for the meetings.

Some conclusions: (1) The church must do something for the millions added through population growth. (2) The "inner city" (usually lowest income areas) needs the help of the church. (3) While skills and vision of individual pastors and churches are praiseworthy, no common pattern has been found as a basis for over-all strategy. (4) Often, it makes no difference to people in a neighborhood whether or not a church is there. It must reach out, enter into their problems. (5) Protestant churches now tend to minister to those of all races and economic status as members of one congregation.

people going places

DR. THOMAS B. LUGG, administrative head of Methodist Council on World Service and Finance—is new president of Council of Secretaries, composed of top-level executives of the church's boards and agencies.

DR. HELMER RINGGREN of University of Uppsala and outstanding Old Testament scholar—becomes professor of Old Testament at Garrett Biblical Institute.

THE REV. FRANK W. AKE, secretary of Central Pennsylvania Conference—elected chairman, Annual Conference Officers of Northeastern Jurisdiction.

BISHOP MARVIN A. FRANKLIN of Jackson, Miss.—made board chairman at Wood Junior College at Mathiston, Miss.

MISS PHYLLIS MYRA GUTHARDT of Christchurch—is first woman minister of The Methodist Church of New Zealand.

THE REV. BERLYN V. FARRIS, staff member of the Methodist Board of Evangelism—appointed pastor of the University Methodist Church in metropolitan St. Louis.

DR. J. HAROLD GREENLEE, professor of New Testament Greek at Asbury Seminary—appointed chairman of Biblical literature there.

COMDR. FRANCIS L. GARRETT, the U.S. Navy chaplain in England—was guest minister at annual commemoration of the Mayflower sailing to the New World.



Mr. Hueston



Dr. Lugg



Mr. Hartman



Dr. Ringgren

BISHOP SANTE UBERTO BARBIERI, to head Methodist work Argentina, Bolivia, and Uruguay, and is one of the World Council of Churches' presidents, was guest speaker in Boston for three Methodist gatherings during December, including the annual *Zions Herald* dinner.

The Rev. J. M. WINDHAM, a Baptist pastor in Maryville, Tenn., is director of the new Chicago office of Protestant and Other American United for Separation of Church and State.

DR. ALBERT C. HOOVER, director of the Methodist statistical office—was one of three experts honored by awards from the Association of the Statisticians of American Religious Bodies.

Named to faculty at Methodist Theological School in Ohio—DR. C. EVERETT TILSON of Vanderbilt Divinity School, and the Rev. ROBERT BROWNING, minister of education at North Broadway Church, Columbus.

Two Methodist missionaries, PROF. ROY A. SMITH of Colusa, Ill. and Miss MABEL WHITEHEAD, Birmingham, Ala.—received first International Cultural Awards presented by the prefecture of Hyogo for contributions to Japan's educational development.

RALPH M. HUESTON, superintendent of Chicago Wesley Memorial Hospital—is retiring, will be succeeded by KENATH HARTMAN, assistant superintendent.

Two Methodists, DR. THOBURN BRUMBAUGH, Board of Missions executive for Japan, Korea, and the Ryukus; and CHARLES W. IGLEHART of New York, Christian worker and missionary in Japan 50 years—given honorary DDs by Tokyo Union Theological Seminary.

DARWIN CENTENNIAL SPARKS DISCUSSION ON CREATION

In today's scholarly circles, debate on questions raised by Charles Darwin's *Origin of Species* has far different content than 100 years ago but no less interest.

To take the measure of Darwin influence a century after and to seek answers for 20th century man, the University of Chicago had a Darwin celebration November 24-27. Origin and evolution of life, evolution of the mind, the social and cultural evolution, and science versus theology were the topics pondered by 47 experts from world-famous universities. The group included Sir Charles Darwin, grandson of the naturalist, and Sir Julian Huxley, grandson of the great biologist who was Darwin's defender.

On Thanksgiving Day Sir Julian gave his major talk. "The earth was not created, it evolved," he said. Seeing a "treasury of fresh possibilities" and man's evolution to a new level, he predicted that religion will be replaced by "truer and more embracing concepts," said "there is no longer need or room for supernatural beings capable of affecting the course of events."

A panel on Social and Cultural Evolution said that man is an acceleration. He is getting new products of a cultural revolution (art, learning) through a process known to semanticists as "time-binding," which was hardly possible when man was learning to feed and clothe himself.

Though we learn how to lengthen the life span, said the panel, we often preserve detrimental heredity qualities. Said Nobel prize-winning H. J. Muller, geneticist and zoologist of Indiana University, a new kind of pride in reproduction will appear as man learns to control his numbers.

Muller claims to be one of the first exponents of the cultural evolution, which panel members agreed is as great as the idea of evolution itself.

The panel noted that in the past, biology and anthropology were more interested in constructing the past than in the future, and more interested in remains (fossils, ruins, etc.) than in ideas, thus fostering secularization.

Harlow Shapley of Harvard, one of the world's leading astronomers, said that science does well on "What is the universe" and "how does it work" but not on "why is a universe."

"We're stuck," he said. "God only knows. It's classified." The little "whys" we can answer, he added, and on some points theologians can help.

On the next panel, moderated by Jerald C. Brauer, dean of the U. of C. Federated Theological faculty, focal point appeared to be the doctrine of creation as viewed by modern man and the scientist.

Creation was the one idea in the Christian tradition to which Darwin seemed

to pose the most direct threat, explained Dr. Jaroslav Pelikan, U. of C. professor of historical theology, a Lutheran and recent winner of Abingdon's award for *The Riddle of Roman Catholicism*. Christianity stressed certain aspects of biblical and patristic language, minimized those which theology could maintain regardless of science's findings on origin of the species or descent of man.

Genesis is not world history, he claims, but that of the covenant people of God. Literary analysis suggests that it came rather late in the development of the Old Testament; the sequence is not from creation to history, but vice versa.

From insight which Israel gained in the ways of God, it followed that neither nature nor history had ever been without the presence of divine activity; therefore God was initiator of both nature and human history.

The doctrine of *creatio ex nihilo*, that God made all things out of nothing, was to crowd the idea of "continuing creation" from the attention of theologians, to make the doctrine of creation primarily one of origins. In only two places does the Bible teach explicitly that creation was out of nothing, said Dr. Pelikan, and both are to be found in the New Testament.

This "once-and-for-allness" of creation was further asserted, he said, when Christians had to defend the faith against Gnosticism, which taught that the Creator and the Redeemer were separate gods, and against other dissident beliefs.

Through similar historical happenings, 19th century Protestants were tied to interpretations of creation that ruled out natural processes like evolution. Today, said Dr. Pelikan, most theologians admit that God might have created through evolution. They listen to scientists with seriousness and humility, he said.

More and more theologians are favorable to evolution, said the Rev. J. Franklin Ewing, a Jesuit and professor of anthropology at Fordham University, and any apparent warfare is only the conflict of human beings who have different experiences. Whether God used evolution for preparation of the human body or created it from organized matter is not of primary importance, he said.

Claims Darwin Was Racist

Darwinism is not evolution, but racism, says Chaplain George A. Parkinson at Bethany Methodist Home, Chicago, who at 67 earned a PhD from University of Chicago for his studies on the effect of *Origin of the Species* on religion and politics.

Darwin used the "struggle for existence" idea and not evolution, was not primarily a biologist in his thinking, Dr. Parkinson said. He wrote *Origin* to show why he thought his race stood at

the top, and that history had no meaning apart from the movement of the Anglo-Saxon westward.

Darwin's investigating was all one-sided, Dr. Parkinson said.

Retired Bishop Dies

Bishop Titus Lowe, 81, died in Indianapolis, Ind., November 27. At various times he headed the Singapore, Portland, and Indiana Areas.

He was ordained in 1900 and served pastorates in Pennsylvania, Iowa, Nebraska, and Calcutta, India, before being elected bishop in 1924. He was president of the Council of Bishops in 1946, and on retirement in 1948 he served four years as executive director of MCOR.

13 Methodist Colleges Offer NBC Course for Credit

The popular educational program *Continental Classroom*, aired on the NBC-TV network at 6 A.M. each weekday, is being offered for credit by 13 Methodist related colleges. Most offer three semester hours and add their own laboratory sessions, and seminars.

The program is co-sponsored by NBC, the American Association of Colleges for Teacher Education, and the American Chemical Society, and is estimated to be reaching some 500,000 persons.

Participating Methodist schools are: Bennett, College of Puget Sound, Emory University, Florida Southern, Greenville, McMurry, Morningside, Mount Union, Oklahoma City University, Philander Smith, Rocky Mountain, and Western Maryland.

'Pastor-Laity Gap Widening'

There is no wider gap in Christendom than the 10 or 15 feet between the preacher in the pulpit and the congregation, claims Dr. Clarence Hall, a senior editor of *Reader's Digest*.

He also told 800 North Carolina Baptist pastors at Greensboro that while we can cite all-time highs in church attendance, we "can take no pride in the superficiality of the religion in this country."

Dr. Hall, former executive editor *Christian Herald* and staff member *Christian Advocate*, gave three reasons for the gap: growth of clericalism, failure to sell laymen on their responsibilities, and widespread feeling among lay people that they have no real communication with the pastors.

dates of interest

JANUARY 18-22—Ministers' Week at Emory University, Atlanta, Ga.

JANUARY 26-28—Regional Seminar on Christian Vocations, Chicago, Ill.

FEBRUARY 1-4—Ministers' Week at Southern Methodist University, Dallas, Texas.

FEBRUARY 16-18—Regional Seminar on Christian Vocations, Atlanta, Ga.

FEBRUARY 23-25—Regional Seminar on Christian Vocations, Oklahoma City, Okla.

MARCH 10—Annual meeting Television, Radio and Film Commission, MPH, Nashville, Tenn.

TRAFCO Hits TV Rigging, 'Payola,' Film Standards

The Television, Radio, and Film Commission has expressed its concern over rigging of TV contests, "payola" practices, and the industry's "cynical attitude toward the public interest."

In a statement approved by the Executive Committee and sent to the Federal Trade Commission, and the National and Columbia Broadcasting Systems, TRAFCO declared bad impressions left by recent disclosures and the "very poor taste and low sex standards" of Hollywood films have "adversely affected the status of our nation as a leader in world opinion."

"We are concerned," it said, "with the causes of these practices—the low ethical standards in our society—and their effect in aggravating the breakdown of principles of integrity and honesty among all ages and groups."

The committee expressed its opposition to censorship as a threat to personal and religious freedom, and concluded:

"We hope that your efforts to provide constructive entertainment, impartial information, and helpful public-service programming for the viewing and listening public will be successful."

New Board a Step Closer

The union of three general boards moved a step closer in December when the Co-ordinating Council voted to recommend their consolidation to the next General Conference.

Uniting to form a new Board of Christian Social Concerns would be the Boards of Temperance, World Peace, and Social and Economic Relations. Headquarters would be in Washington, D.C., with a subsidiary office in New York City.

There would be three divisions in the new Board—Peace and World Order, Human Relations and Economic Affairs, and Temperance and General Welfare.

The Council postponed until later its recommendation on whether the staff should have one general secretary and three associates, or a general secretary for each division. The Board would have 83 members, including 12 bishops, 29 ministers, 29 laymen, 3 young people, and 10 others.

If approved by the General Conference, the plan would become effective June 1, 1960.

NCC Deplores Moral Decay

Apparent decline of morality in our nation took much of the attention of the National Council of Churches general board meeting in November.

While observing that Christians see the vast temptations in the wealth and power that came with the technological age, it warned them of the tendency toward apathy on unethical economic

practices, accepting them as normal, or engaging in such practices themselves.

In three speeches, the board was told that Protestantism lags in meeting needs of youth, ministering to persons in institutions, and in trying to solve the South's race problems.

NCC, which offered to act as mediator in an effort to settle the steel strike, observed that government intervention is justified when it can aid free bargaining, and that union membership as condition of employment should neither be required nor forbidden by law.

Praise Overseas Mission Leaders

High praise for the two-month Mission to America, led by nine overseas Christians has been heard from both the visitors and the churches they visited. A total of 11,246 persons made commitments to rededicate themselves to Christ, and 458 were won by profession of faith or transfer.

Observe 175th Anniversary

Methodist churches across America late in December participated in a nationwide observance of the 175th anniversary of official organization in the U.S.

Anniversary services in response to a call from the Council of Bishops were held either on December 27 or January 3.

High light of the celebrations was a week-long observance in Baltimore centering around public services and a ministerial conference at Lovely Lane Church, direct descendant of the small stone meeting house where the famous "Christmas Conference" of December 24, 1784, was held.

Tax-Free Status Explained

A minister need not pay federal income tax on allowances paid in lieu of a parsonage, but until recently this privilege has never been clarified for ministers of music or religious education.

Now, such a deduction can be made, if the minister is fully ordained and authorized to perform all sacerdotal duties of his denomination. New Internal Revenue regulations clarify problems arising from a 1954 law which equalized the status of all clergymen for tax purposes.

Ready! INDEX for NEW CHRISTIAN ADVOCATE, Volume III, January, 1959, through September, 1959, inclusive. Only 25 cents. Send coin, name, and address to "New Christian Advocate Index, 740 North Rush St., Chicago 11, Ill."

news digest

BUILD STATUE OF CHRIST. A "Christ on the Mountain" statue will be erected at Spearfish, S.Dak., home of the famed Black Hills Passion Play. It is result of efforts by Sen. Francis Case, with support of leading South Dakotans of all faiths.

FIND OLD TOWN. A French-Israeli archaeological team has excavated a 10,000-year-old village, perhaps the oldest of its kind, in the Hula area of upper Galilee.

BOON TO LATE SLEEPERS. Denmark's Lutheran churches now start at 10:30 instead of 10, to give late risers a chance to sleep.

CAN NOW TRAIN AT THE PEN. Clinical pastoral training at Lewisburg, Pa., federal penitentiary is now possible for clergymen through agreement of the National Council of Churches and U.S. Bureau of Prisons. They can study from three to twelve months.

TV, DRIVE-IN CHURCHES. The Sunday morning television service and the drive-in church have been introduced by Methodists into Scandinavia.

MISSION GAINS 403. In a recent Methodist evangelistic mission in Argentina and Uruguay, 403 persons accepted Christ and joined church membership classes. Participating were 21 U.S. ministers and one layman.

OK ON ACCREDITATION. Continuation of its accreditation has been granted to Southern Baptist Theological Seminary, which has been the center of controversy since June, 1958, when 13 professors were fired after challenging administrative policies.

SWEDES JUST DON'T GO. In Sweden, church attendance averages only 250,000, or 3.3 per cent of the population, according to findings of the state church's lay organization.

OOPS! WRONG CHURCH. Dr. John Nicholls Booth, pastor of Boston's Second Church, contends that it, and not Old North Church (Christ Episcopal) was where lanterns were hung as signals for Paul Revere on his famous ride in 1775. Second Church was then known as the Old North Meeting House or Old North Church.

CLEAN UP WHEELING. A pulpit campaign to rid Wheeling, W.Va. of vice, open gambling, and police corruption has been launched by Protestant clergymen. Their expose prompted press demands for a probe by councilmen.

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